If we see only the stones and the fields they demarcate, demarcated by them, we will discover field after field segragated from yet adjoining one another, without discovering the mountain for being too intent uponthe limited origins of the fields. Let us see the mountain which alone is real and which alone makes the fields real.

Free will and determinisme are the conditional states of consciousness.

Free will is intelligent will. It is the expression of intelligent consciousness and has obviously nothing to do with ~~reinless~~ unbridled thought and its rendering into concrete action without regard to the principle of freedom which lies in active selflessness.

Actual knowledge of free will can never become a known fact by merely logical means or theoretic argument, but solely in that ~~clarity of~~ limpid consciousness — one may then look deeply into it — in which the finite individual ego ~~has~~ developed into impersonal ego.

And then it does not only gives ~~you~~ depth but simultaneously height ~~as well~~.

Since its depth is equally height, ~~as well~~

according to what position ~~what~~ ~~pos~~

~~stand~~ one looks upon it.

When looking up at a mountain, there is the effect of ~~one~~ ~~has~~ height,

~~and climbing it, and~~ looking down there is the effect of depth.

~~It~~, while in reality height & depth ~~are obtained~~

~~in one~~ are indivisible, while ~~to~~

we observed thru sensory perception

~~they~~ it ~~take on disparate~~ becomes divided

into aspects, each ~~with~~ of different sensorial ~~reactions~~.

~~perception +~~
interpretation.

Modification of mind produces relative perception so long as it cannot abnegate but only affirms its modified state. All modified states have still in their natures the infinte yet incomprehensible reality which, through the alienation inherent in the modified states, induces them to seek out the unchanging. The relative is always in a state of controversy. What is this controversy? It is that which agitates in the reflection the substances reflects. There is no controversy between the child and the home it has strolled from but the child will have a feeling of agitation as soon as the home is no longer in sight and it wants to return home. So the absolute does not contest with the relative, but the relative it itself has disturbance - is disturbance to itself - so long as it has erring plurality of sensation and not monad. Its striving to overcome the uncertainty of its own existence is its striving to overcome itself in the relative state so as to return to the all which is its inalterable state.